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RELIGION IN
EVERYDAY LIFE

WILFRED T. GRENFELL

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RELIGION IN
EVERYDAY LIFE

By
WILFRED T. GRENFELL



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WHY THIS COURSE IS PUBLISHED

THIS course has been prepared for those who want a fuller understanding of what religion may mean in everyday life. It comprises a very brief introduction to the subject and a guide to a few books which the author has selected as particularly helpful to the purpose. The books are arranged for consecutive reading. They should be available in any general library, or may be obtained through any good book store.

If you wish to pursue the subject further, the librarian of your Public Library will be glad to make suggestions. If you desire to increase your knowledge in other fields, you are referred to the other courses in this Reading with a Purpose series, and to your Public Library.

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THE AUTHOR

THE smell of the sea, tales of adventure on floating islands of ice, journeys of healing and relief in the frozen quarters of the north—all are conjured up by the name of Wilfred T. Grenfell.

Descended from generations of seafaring men of England, Dr. Grenfell applied his training and medical skill gained at Oxford and the London Hospital in the place where he was most at home. For five years he ministered to the needs of fishermen of the North Sea and of Iceland under the Royal National Mission to Deep-Sea Fishermen. Then in 1892 he sailed his schooner to the coast of Labrador and began the work of healing of souls and bodies which has become familiar to American readers through his books on the Labrador—A LABRADOR DOCTOR, DOWN NORTH ON THE LABRADOR, TALES OF THE LABRADOR, and others.

The work has grown and prospered. Six hospitals have been built, dental and child welfare clinics are maintained, two homes for children have been established, elementary schools are conducted in about twenty remote fishing villages and volunteer workers have come from both sides of the Atlantic eager to aid in the endeavor. This touches only a part of the

extensive work which has been undertaken and which was put on a permanent foundation through the organization, fifteen years ago, of the International Grenfell Association.

Dr. Grenfell's practice of medicine and his practice of religion are inseparable. It is impossible to come into association with him without realizing that it is his will to put religion into everyday life that has guided his hospital steamer through difficult places.

RELIGION IN EVERYDAY LIFE

THE difficulty about prescribing a course of reading on "religion in everyday life" is to find a definition of what religion is, on which all shall agree. Having just returned from traveling round the globe studying religion as a factor making for a better world in which to live, I can confidently assert that no definition can be given in words which would satisfy any dozen people taken at random. When it comes to deeds, however, practically everyone is in agreement. Deeds bear their own hall-mark, patent to all thoughtful men, showing whether or not they are in line with God's will.

Contemplative religion, mystical religion, all kinds of religion, have their place. Courses on theology have been published already. They deal with the history and science of religion and with its philosophy. This course is trying to really gauge the value to truth, beauty and goodness of religion as evidenced in the individual. Truth, beauty and goodness are the meters of the world's progress. Do faith, hope and love really function in making a more worthwhile, happy, peaceable and reasonable individual and society?

The best definitions which I know of religion are

“the thirst for God, and its satisfaction,” or “the life of God in the soul of man.” To understand that life one must study living beings, as the students of all biology must do. And beyond that, to study religion one must, oneself, be willing to experiment in it as courageously as the medical student I once knew who inoculated himself with typhoid bacilli, the better to write his thesis for his M. D. degree. Without experiment, how is anyone capable of understanding religion, even though he were to read all the books ever written on the subject? As Milton said, “To write of heroic men and deeds [that is, to be able to appreciate them rightly] one must have followed the most praiseworthy things in life oneself.” Christ, far and away the greatest teacher of religion who ever lived, claimed that abundant life was what he came to give. That which came into the world with him was life, and the way to it was to follow him yourself. Religion created the reason for being alive at all. Christ tackled life’s perplexities, sorrows, and sufferings, and conquered them. The joy of creating a better-than-was world, of achievement in companionship with God, was life’s justification. “Well done” was what his religion aimed at, not “correctly thought.” The one man whom he condemned to “the place prepared for the devil” was not the agnostic (today every modest man admits that impeachment) but the unprofitable

man. This is inescapable. But it is also true that even if men today will not pick up a book with anything on the title page suggesting religion, only one in ten thousand is poltroon enough not to respond to a sufficiently big challenge, if he can hear plainly the S. O. S. call. Thus, a boy of nine saw a little child in danger of being run over by the Twentieth Century Limited. He dived for the child and saved it, but lost a leg in the venture.

One Bostonian said in the World War, "Well, I can quite understand all the boys wanting to get into the war, but not one of my girls gave me a moment's peace until she also got into it somehow, and preferably as near the front lines as possible. I couldn't have believed it." No one can arrive at these conclusions of modern youth by mere professional discussion. And perhaps there is little blame to any who are puzzled by them. For so many impostors have impudently assumed the label "Christian" in the past, that everything has been perpetrated in the name of Christianity—from the claim of intellectual infallibility to the regulation which forbade growing a red rose in one's garden because it was "worldly;" from devilish cruelty and persecution to quarreling as to how many buttons should be worn on the Sunday frock coat. Any amount of good work for the world has been lost, and any amount of character development damned, because

those passing as Christian leaders have made a thousand shibboleths which God never made. During a third of a century's work among the fishermen of the North Atlantic Coast, with an average of a hundred workers in our coterie, we have never made the fact that anyone offering to work with us does or does not think as we do, the criterion of his fitness or unfitness.

Those who love the *Old Testament* better than the *New*, will remember the famous farewell address of Moses to the children of Israel, commending to them everyday religion which he defined as life. "Behold this day I have set before you Life and Death—therefore choose life!" Religion exists only in "life." Moses and Christ taught this.

Religion in everyday life unites people. When it comes to setting bones, operating on blind eyes, picking up orphan children, giving a chance to the under-dog, helping lame ones over stiles, it is wonderful to see in what similar actions our differing opinions result. That is what God judges us by, so Christ told us. Think of a Protestant pill or a Roman Catholic plaster! When a Methodist friend bequeathed to me in her will two no longer needed legs, we fitted them to a legless Roman Catholic lady on our Coast, and they functioned just as well as though they had been orthodox legs, and they proved themselves the necessary message of the love of

God. Indeed the old lady confessed it, for when she found that she had been made to walk, she kissed me on both cheeks by way of payment.

We have made religion ridiculous by insisting that others should think as we do. A short while ago a well-known and well-beloved educator in the missionary field had his eyes tested for war service. He was told to select a sky-blue skein of wool from a bunch. He picked one out. "I envy you your pink sky," was all that the examiner commented. On my hospital steamer a volunteer deck hand, whenever he saw a green light, always thought it was red. We used him, however, but not on deck. One of my invaluable lady helpers can not stay in a house with a cat; another can not live without one. A certain man to whom we gave iodide of potash turned blue and died; another patient has to take it every day in order to live. We are individuals all through. Every mother knows that her baby is individual. Why worry if our thinking machines do react differently?

Love is a keen discerner of truths, and there is good in the worst of us as well as bad in the best, deny it who will. Christ's way to bring out the best was his superb faith in men. He sent out the treacherous Iscariot to preach the fatherhood of God and to heal the sick, as he did the faithless Thomas, the lying Peter, the ambitious James and

John, and the rest of the apostles, who at first all ran away. He gave the last Communion to every one of them.

It can not be emphasized too strongly at the outset, that religion in everyday life is not any mental submission or attitude, or infallible comprehension. Religion is doing justly, loving mercy, and walking humbly before God. The way one man gets his inspiration and his power is not any other man's business or responsibility—nor need it have any label.

Once a Sunday School class which I was taking from the purlieus of East London for a summer holiday, stole, on a station platform, a whole assortment of labels and succeeded in tagging every article of luggage that they could get near, exactly as their fancy dictated. Labels do not necessarily insure arrival at the desired haven. Were I called on to judge who deserves the now coveted title of "real Christian," the only standard I know by which rightly to gauge any man's claim would be his fruits. If we judged by Christ's standard we should be less free with our self-satisfied superiority in our own attainment and less free with the term heathen as applied to others.

The object of this course is the student's personal progress. All real progress is the result of desire. Thus Carlyle says that the trouble with us is not

our intellect, it is our courage. "In each of us," he repeats again and again, "dwells a coward and a hero. The appeal of religion is directly to the hero in us." The proof of religion lies, as in the proverbial pudding, in the personal testing of it.

For the reading course itself, I have purposely decided to suggest mainly books that are contemporaneous, written by men alive today, influenced by the same perplexities that we are, swayed by the same currents of thought and feeling, men who, in other words, "speak the language" that we best understand. By this choice I do not mean to disparage or overlook those milestones of the spiritual life, like Bunyan's *Pilgrim's progress*, which have come down the ages to us as an invaluable heritage. Nor can I resist mentioning a few of those books, most of them of another generation, many of them small and unpretentious, which have meant much in my own religious experience. Among these are Hesba Stretton's little stories, told in the simplest language, such as *Michael Lorio's cross* and Mrs. Gatty's *Parables from nature* which ranks among the classics of such literature. Every child loves them. One does not tire of the simple, helpful and shrewd philosophy and humor in Laura Richards' *The silver crown* and *The golden windows*. Dr. Charles Sheldon's *In His steps* is a book that has exceeded nine million copies in its sales and

circulation. What could be more practically helpful than *Mrs. Wiggs of the cabbage patch*? A little book entitled *The cup bearer* by Mrs. Walton, teaches us to understand the meaning of prayer perhaps even better than does Dr. Fosdick's inspiring and comprehensive book, *The meaning of prayer*. *The cup bearer* was read to her large class of boys, of which I was one, by my mother, half a century ago. It is the story of the famous cup bearer of King Artaxerxes, interesting and very simply told. One who has read the story as a child can never forget the picture of Nehemiah as he stands trembling for his life lest his answer to the king's fatal question, "What do you want?" should be displeasing. For a child, reading it, can fancy the cup bearer in his distress in the half-second before replying and can understand why he said afterwards, "I called upon the God of Heaven, and I said to the king, 'Oh King, live forever.'"

Recently at Kalgan, I asked Marshal Feng Yu Hsiang if on my return home I could do anything for him. He replied, "If you have any friends who believe in prayer, ask them to pray that wisdom may be given me for my task." It sounded like Solomon or Cromwell or a Pilgrim Father. It was the religion of a man without education in a position of unparalleled difficulties and opportunities. Many will argue that these small stories and allegories are incon-

sequential, appeal only to the emotions, are scarcely dignified enough for a reading course, belong to a past era, and so on. But religious development can not be limited to enlarging mental conceptions. Religion in everyday life has to be apprehended rather than comprehended; and an appeal to the higher emotions to help us to a correct appreciation and decision is unavoidable.

The fact of religion's infinite ability to accomplish cannot be questioned, seeing how it has swayed men's lives, and how it is men's lives which sway the world's history—your life and mine. Therein is the glory as well as the fine conceit of religion. We matter to God. For this reason biographies cannot be overlooked by the reader who would see the effect of religion on the lives of men. A series, which did more for me than any other such type of book, is called the "Men of Action" series. Charnwood's *Abraham Lincoln* is a fine book, and should help to an intelligent understanding of the meaning of religion in one man, in many and varied positions of life. Carlyle's *Oliver Cromwell*, whose men were called "Iron-sides;" and the *Life of Sir Henry Havelock*, whose army was "The Saints," helped me immensely to believe in the reality of religious impulse. The *Letters and memories* of Charles Kingsley is a well worth-while book. It is a book that helped many in England to nobler lives. It is the experience of

a great scholar, a fearless worker, and a very gallant gentleman.

At Khartum, in the Sudan, there stands a magnificent monument to General Charles Gordon who always lived for others. In Princes Street, Edinburgh, is a huge memorial to Dr. David Livingstone. Such lives as theirs have inspired more people to helpfulness to others than those of princes and potentates, and are remembered as Edith Cavell, Ethan Allen, and others of their caliber will be, when we, who query the value of religion because with our limited cerebral cortex we can't yet understand everything, have been long relegated to oblivion. Another book I should like to mention as an example of Christian action in a very different field is *Character building in Kashmir* by Tyndale-Biscoe, formerly a Cambridge University rowing athlete. He finds that in this hardest of fields, the intensely superstitious and out-of-date city of Srinagar, a big Brahmin stronghold beyond the Himalayas, his message must inspire, not inform, if any good is to be done. The little book is the most thrilling exposition of rational Christianity in action—in direct contact with its exact antithesis, that can be obtained today. It teems with humor, with superbly courageous actions in everyday life, and is more helpful to any man starting out with the idea that religion involves personal knighthood within everyone's reach

than any report of things accomplished that I know of. So true is this that a "Biscoe boy" commands a high price in Kashmir today and already other native states are asking for "Biscoe" schools. What the "heathen" need is not more information but more reality.

Is it not a significant fact that the honor of the world, however cynically the world talks, is given to those who are willing to give up even life itself for a great ideal. That echo of the teachings of Christ's own life and words rings true every time in the hearts and minds of all red-blooded people—as does all his teaching, and better still his life.

That life to be comprehended must be read over and over again in the Gospels themselves. And who can read the Gospels aright without a knowledge of the rest of the *Bible*—that compendium of sixty-six books written about every subject under heaven, by men of every kind and type during centuries of time. To study it needs the exercise of every faculty which we possess. My own plan is a good English dictionary and a good concordance. Cruden's *Concordance* still holds the field. The *Bible* is published in over eight hundred different languages. The English is the best version, and the King James the best at that. A thorough knowledge of the *Bible* is a better education than a full university course without it. What human emotion

will it fail to touch? Cromwell at Dunbar with his Ironsides showed what religion can make men do. "There is one thing more terrible in efficiency" said some sage, "than a gang of desperadoes led by devil-may-care leaders. It is a company of Presbyterians straight from their knees filled with the conviction that they are doing God's will." Yet an archeologist living in Jerusalem told me that an American tourist had said to him recently, "Why, if I had known that this country had anything to do with the *Bible*, I would have brought one."

Obviously, nothing which has been said should for one moment obscure the fact that when the opportunity for reading worth-while books comes along on so vital an issue as everyday religion, it should be seized as one of the most precious gifts of God to man. As one calls to mind the stories of the great men who have made themselves able to deserve the world's thanks and gratitude, perhaps nothing impresses one more than the limits of self-sacrifice to which they went to make time and to embrace opportunities for reading books—books which enable us to talk with other men of like flesh with ourselves.

The endeavor in this course is thus to enable us to converse with others who have themselves caught a glimpse of the mind of God. It was said of some of the ancient heroes that "they talked with God." The man today who has all the magazines and

papers and gets his only stock of knowledge from ten-cent weeklies can never expect to compete with the real student, who studies real books.

In the race for perfect efficiency and perfect manhood there are certain questions which books can obviously help us to answer. We can, for instance, find illumination on the question, "Does religion achieve anything in everyday life?" in the books of the *Old Testament*—the story of a nation written to show that religion has everything to do with life. And in the records of individual lives we may discover the best "scientific" material from the great laboratory of life where alone the reactions of religion can be observed and their true value estimated.

A second question as to whether religion is reasonable has been so admirably dealt with by brilliant minds, and such brief, easily understood, and rational replies recorded in very readable form that to read books like some of those suggested in the following pages affords an exquisite pleasure to the intellect which no average brain could, in an ordinary lifetime, otherwise enjoy. To think new thoughts is not only one of the most noble pleasures of life; it also equips us to enjoy the greatest pleasure of all, namely, that of being able to help others in difficulty and doubt and in those times of sorrow and bereavement which have to come sooner or later to every human being, and not least to our-

selves and our loved ones. The answer to the above question is undoubtedly made clearer by some of the books which I recommend.

A third question, "Can I reasonably make the Christian religion my own rule in life?" cannot be wholly answered by books. Its answer comes only with irresistible conviction which can never know the fears of doubt, from our own experiments in life's laboratory. But the books suggested will encourage anyone to make the venture.

THE MODERN USE
OF THE BIBLE

By
Harry Emerson Fosdick

As a help to understand the modernist view of the *New Testament*, or the *Old Testament* for that matter—and religion like science must be abreast of the times—Dr. Fosdick's *The modern use of the Bible* has been of great value to many minds. One need not be a theologian to be interested by it and it undoubtedly answers some of the puzzles of those who think that things cannot be true because they, themselves, cannot understand them. The thing to do with any book, the *Bible* included, is, if you can not do better, to omit temporarily the part which you do not understand and go on until you find the part which is intelligible to you. As familiarity with the subject grows the parts which at first seemed difficult will gradually become simple.

Professor William Lyon Phelps' *Human nature in the Bible* has helped to interest many in the *Old*

Testament by the "everydayness" which it brings out in the *Bible* stories, by the thrilling biographical sketches which it portrays, by its emphasis on the humor there is in the *Bible*, as in all books which deal with human life in its entirety, by the naturalness of the people it describes, so unlike the mythology of some religious records, and by the progressive revelations of everything dealt with, from the mnemonic science primer called *Genesis* to the lofty idealism of the Prophets. This book carries a distinct note which makes it useful in everyday life.

This little book by Doctor L. P. Jacks, principal of Manchester College, Oxford, so long the able

editor of the *Hibbert Journal*, is both an inspirational and a philosophic treatment in everyday language of problems worrying many in the workaday world of today. After reading it, one is left with a feeling of refreshment, as if one had been given a stimulating meal after having been half-starved with that hunger which comes with the weariness of deferred satisfaction. I know no other book which gives so much in so small a space.

HUMAN NATURE
IN THE BIBLE

By William Lyon Phelps

RELIGIOUS
PERPLEXITIES

By L. P. Jacks

THE DISCIPLINES
OF LIBERTY

By Willard L. Sperry

The disciplines of liberty is a book which cannot fail to inspire. It throws new light on old problems, and

it, too, is enlivened by a keen sense of humor. It is a group of essays on otherwise unrelated subjects unified by the thought of Christian freedom, a thought which underlies such diverse subjects as "What is a Christian?" "The scientific method and the religious spirit," and "The validity of the church." Dr. Sperry's arguments are restrained and dealt with without prejudice; whilst reading it one feels that although one's head may occasionally be in the clouds, one's feet tread the solid earth. It is a satisfying book, written by a man who is a clear thinker, a fearless leader, and a keen Christian.

PERSONAL RELIGION
AND THE LIFE OF
DEVOTION

By W. R. Inge

This book by the dean of St. Paul's Cathedral, London, is a moving little volume, written by a man of keen intellect, a sincere

thinker, and a very courageous one. The book is unlike his former works which I have read in that it reveals more of the inner soul of the writer himself; and for that very reason was more helpful to me than his former essays, satisfying or stimulating as they were to my intellect. Its last chapter is a beautiful tribute to what spiritual life actually does,

shown in the personality of a little child of today. It helps those who have suffered bereavement to understand the beauty of death, and how much more desirable than effete existence.

Of a quite different type, but of great value especially to those who "see no good in religion"

is *More twice-born men*. This book is a graphic record of the religious experiences of a group of young men who came under the influence of a remarkable religious personality. These men are not, like those in *Twice-born men*, from the dregs of society but representative of the finest type of young university student. The logic is that which the way-faring man can understand. The author shows in his homely way what stern demands religion makes, but how liberally it repays. "Vice is not good for the health, any more than the character," "Evolution is the expression of desire on the part of the Infinite," "Religion quickens the will of man in his struggle to ascend," are some of the thoughts in this book which are helpful, and which one can carry away and ruminate over, very much to his advantage.

This book, published in England under the title *Food for the fed-up*, and

subsequently in America under the caption *I believe*,

MORE
TWICE-BORN MEN

By Harold Begbie

I BELIEVE

By G. A. Studdert Kennedy

helped a number of young college students and graduates with whom we studied it. It is fascinating reading, and being especially adapted and designed for times of great mental stress, it is the simplest possible exposition of the tenets of the Christian religion as laid down in the Apostles' Creed. The book had an immense popularity among the men of the street; and was the outcome of plain talking with men in the front lines in Flanders during the war. It is also really amusing. Why shouldn't religious books be amusing? Religious living is the best fun in the world. The association of religion in our minds with undesirable and encumbering clothing, with pretentious piety, with the physical insignia of abnormal living, or any other unnaturalness, is fast passing away. The humor which the "unco guid" deprived themselves of is enjoyed today by the religious in everyday life.

Many serious and honest students have said to me, "We cannot believe as you do, for we fear to outrage our prerogative of reason by accepting anything on a basis of faith." The strange fact is that this life needs a "credo" more than anything else. Huxley once wrote to Kingsley, "The most sacred day in a man's life is when he can say he believes in something." *Faith is only reason grown courageous.* All progress and all science are the result of faith.

Were I to practice the art and science of surgery as I learned it in good faith from the greatest of then living teachers only thirty-five years ago, the consensus of opinion of my fellow-countrymen would justly commit me to the penitentiary. The fact is that current science is but the faith of the day, and like all "knowledge" it passes away before new revelations.

Another problem put to me very often is, "Can I reasonably make the Christian religion my rule of life?" Having first decided what the Christian religion is and what it really demands, and having studied its effects in history and in biography, and not having been misled by the travesties that have seized the name "Christian," as if by any possible freak of conception their actions could be mistaken for what Christ would do in their places, the real problem becomes simple. For there is no longer any doubt that real Christianity does answer the riddle of the Sphinx, nor can there be any question that it is the best way we know of to bring peace on earth, of body, soul and spirit.

We were a little while ago off an uncharted section of the North Labrador Coast in the little hospital steamer of which I was skipper. My deck hand, a senior at a great university, had just come on the bridge, and, referring to the gathering of the crew for Sunday morning prayer, he volunteered, "I wish

I might have your faith, but I can't agree to travel through life on any basis but that of reason." I replied, "Then I would advise you to pack your kit and get ashore on one of those rocks as quickly as you can, for I've been obliged by force of circumstances to run along this shore on a faith basis for the past quarter of a century, not having had a chance to survey the coast ahead of the voyage, and I haven't lost a ship or a life yet. Do you think it would have been reason to have left her twenty-five years at anchor in her own harbor, or do you think her record justifies the venture of faith?" We made the last port together safely.

The material machinery through which man's mind works is capable of variations within limits. Left from birth for chance environment to develop them, men's minds interpret ideas and events so differently by middle age that the resulting differences of opinion are no demonstration that the soul within is naturally wicked because it sees red that which another sees white. This is one reason why we instinctively refuse to accept the say-so of any human being and query every source of information as it appears more nearly to claim infallibility. The experience of popes as well as of scientists and of scholars of past days has proved beyond question the need of this caution. Every man can not select his environment or enjoy the advantage of person-

ally meeting the acutest minds of his day. Fortunately, however, many of these great men have committed the reasons for their own deductions to books. The inestimable blessing of libraries is that they give everyone the opportunity of getting in touch with these ideas. Truly has it been said: "A man can be known by the books with which he keeps company."

The books I have selected out of the masses, "the making of which there is no end," have let new light on some of these age-old difficulties that only the ablest of minds have been able to understand. They so simply record these new evidences in brief and easily understood words that although the peculiar configuration of some thinking machines will require greater emphasis on some points, more fully dealt with in other volumes, these few short epitomes meet most of the so far answerable problems that perplex the average real seeker after truth. The student must remember that although scientists have discovered the ultimate units of cold, velocity, and mass, in things spiritual it is naturally impossible to expect finality in comprehension so long as our spirits are handicapped by physical interpreters.

The question then resolves itself into, "Have we the will to decide for religion, and the courage and power to live up to it?" Real Christianity leads directly to everything that is best in life by un-

dermining the false, the cruel, the impure, by its prophylactic teachings—not by penal codes or retributive justice. It leads directly to happiness, to health, to the betterment of human life; but it is a truism to add that these ends cannot be sought for themselves.

But how can it be done? I have just come in from the orchard. Above me, just over my head, hung a glorious apple. How was I to obtain it? Wait until it dropped into my mouth? Argue about the merits of it and the reasonableness of my desire for it? Worry over what anyone would say if I did take it? Should I even say or read prayers that it might fall into my hand or my mouth? I think not. Anyhow, I stood up and took the apple. It was a venture of faith; and the apple proved itself to be an excellent one. Choice is essential to progress. It has been a prerogative of man that he prizes above almost all else. These are days of self-determination. If this sounds like the old, old story of the fruit of the Tree of Life upside down, it is still reasonable to the evolutionist as well as to the Old Guard.

BOOKS RECOMMENDED IN THIS COURSE

THE MODERN USE OF THE BIBLE

Harry Emerson Fosdick

Macmillan, 1924. \$1.60

HUMAN NATURE IN THE BIBLE. *William Lyon Phelps*

Scribner, 1922. \$2.00

RELIGIOUS PERPLEXITIES. *L. P. Jacks*

Doran, 1923. \$1.00

THE DISCIPLINES OF LIBERTY. . . . *Willard L. Sperry*

Yale University Press, 1921. \$2.00

PERSONAL RELIGION AND THE LIFE OF DEVOTION

W. R. Inge

Longmans, 1924. \$1.00

MORE TWICE-BORN MEN

(*English title, LIFE CHANGERS*). *Harold Begbie*

Putnam, 1923. \$2.00

I BELIEVE (*English title, FOOD FOR THE FED-UP*)

G. A. Studdert Kennedy

Doran, 1921. \$1.50



